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—Matter shall reveal the Spirit's face.

The Mother withdrew from her physical body on November 17, 1973. We offer, in infinite gratitude, this issue of the All India Magazine at her feet.

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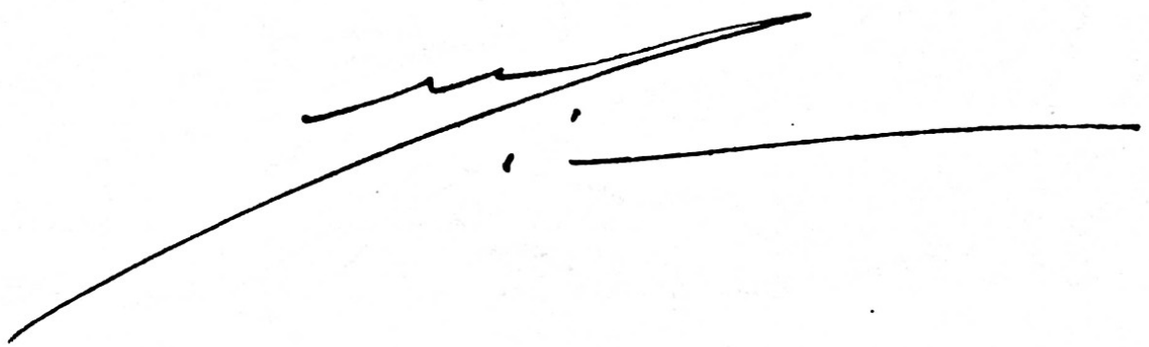
Do not ask questions about the details of the material existence of this body; they are in themselves of no interest and must not attract attention.

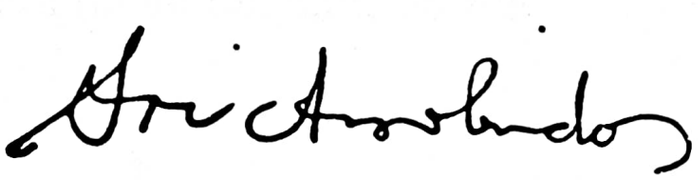
Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.



Painting by Janina

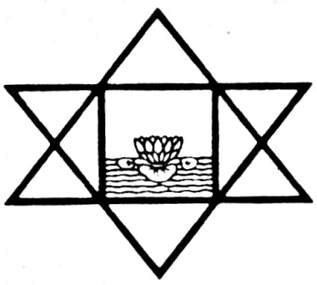
WHAT ONE HAS TO DO

Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can "do" the Purna Yoga — i.e. carry out and fulfil all the sides of the Yoga by one's own effort. No human being can do that. What one has to do is to put oneself in the Mother's hands and open oneself to her by service, by Bhakti, by aspiration; then the Mother by her light and force works in him so that the Sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The right attitude is to be devoted and given to the Mother and to wish to be whatever she wants you to be. The rest is for the Mother to decide and do in you.



April 1935

(*The Mother*, Cent. Ed. Vol. 25, p. 130)



One shall descend and break the iron Law,
Change Nature's doom by the lone Spirit's power.
A limitless Mind that can contain the world,
A sweet and violent heart of ardent calms
Moved by the passions of the gods shall come.
All mights and greatnesses shall join in her;
Beauty shall walk celestial on the earth,
Delight shall sleep in the cloud-net of her hair
And in her body as on his homing tree
Immortal Love shall beat his glorious wings....

A seed shall be sown in Death's tremendous hour,
A branch of heaven transplant to human soil;
Nature shall overleap her mortal step;
Fate shall be changed by an unchanging will.

Sri Aurobindo

(*Savitri*, Cent. Ed. Vol. 28, p. 346)

Two Things Needed

Two that go always together

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together — the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.

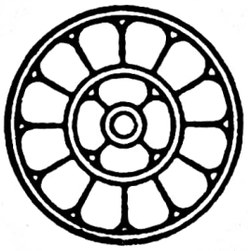
Let your sincerity and surrender be genuine and entire. When you give yourself, give completely,

without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.

SRI AUROBINDO

(*The Mother*, Cent. Ed. Vol. 25, pp. 9-10)



Each time that a heart leaps at the touch of Thy divine breath, a little more beauty seems to be born upon the Earth, the air is embalmed with a sweet perfume, all becomes more friendly.

How great is Thy power, O Lord of all existences, that an atom of Thy joy is sufficient to efface so much darkness, so many sorrows and a single ray of Thy glory can light up thus the dullest pebble; illumine the blackest consciousness !....

Drop by drop Thou allowest to fall in a fertilising rain the living and redeeming flame of Thy almighty love. When these drops of eternal light descend softly on our world of obscure ignorance, one would say a rain upon earth of golden stars one by one from a sombre firmament.

All kneels in mute devotion before this ever-renewed miracle.

March 31, 1917 *THE MOTHER*

Qualities Indispensable

What should the Ashramites, if they truly wish to transform themselves totally, do in order to make things easy for themselves, for others and for the Mother as well ?

By definition, the Ashramite has resolved to dedicate his life to the Divine Realisation. But to be true to his resolution he must be sincere, faithful, modest and grateful in his consecration, because these qualities are indispensable for all progress, and progress, a steady and rapid progress is indispensable to follow the pace of Nature's evolutionary advance.

Without these qualities, one may have sometimes the appearance of progress but it is only an appearance, a pretence, and at the first occasion it crumbles down.

To be sincere all the parts of the being must be united in their aspiration for the Divine — not that one part wants and the others refuse or revolt.

To be sincere in the aspiration, — to want the Divine for the Divine's sake, not for fame or name or prestige or power or any satisfaction of vanity.

To be faithful and steady in their consecration, — not to have faith one day and the next day, because things are not as they wish them to be, to lose faith

and shelter all sorts of doubts. Doubt is not a sport to indulge in with impunity; it is a poison which drop by drop corrodes the soul.

To be modest means to have the correct appreciation of what one is, and never to forget that whatever are one's achievements, they are practically nothing in comparison with what one ought to be to fulfil the Lord's expectation.

And above all to feel in an absolute way one's own incapacity to judge the Divine and His ways.

To be grateful, never to forget this wonderful Grace of the Supreme who leads each one to his divine goal by the shortest ways, in spite of himself, his ignorance and misunderstandings, in spite of the ego, its protests and its revolts.

The pure flame of gratefulness must always burn in our heart, warm, sweet and bright, to dissolve all egoism and all obscurity; the flame of gratefulness for the Supreme's Grace who leads the Sadhak to his goal — and the more he is grateful, recognises this action of the Grace and is thankful for it, the shorter is the way.

What attitude should they take when their consciousness is covered completely by the dark cloud of falsehood and they cannot even pray to the Lord for His Help ?

Here is Sri Aurobindo's answer, the best that can be given to the second question.

"Cast away from you these movements of doubt, depression and the rest which are not part of your true and higher nature. Reject these suggestions of inability, unfitness and all these irrational movements of an alien force. Remain faithful to the Light of your soul even when it is hidden by clouds. My help and the Mother's will be there working behind even in the moments when you cannot feel it. The one need for you and for all is to be, even in the darkness of the powers of obscurity of the physical consciousness, stubbornly faithful to your soul and to the remembrance of the Divine call. Be faithful and you will conquer."

How can they be perfectly faithful and sincere to the New Light and the Truth? They must not waste these wonderful things, must they?

What is the true way to love the Mother and the Lord more and more intensely with an unshaken faith and to give sincerely in every way to the Divine's work their collaboration which is the 'Dharma' of each soul who is here?

To want it
and to want
only that.

THE MOTHER

(*White Roses*, Part II, 1966 Ed., pp. 5-9)

The Growth

The life of the human creature, as it is ordinarily lived, is composed of a half-fixed, half-fluid mass of very imperfectly ruled thoughts, perceptions, sensations, emotions, desires, enjoyments, acts mostly customary and self-repeating, in part only dynamic and self-developing, but all centred around a superficial ego. The sum of movement of these activities eventuates in an internal growth which is partly visible and operative in this life, partly a seed of progress in lives hereafter. This growth of the conscious being, an expansion, an increasing self-expression, a more and more harmonised development of his constituent members is the whole meaning and all the pith of human existence. It is for this meaningful development of consciousness by thought, will, emotion, desire, action and experience, leading in the end to a supreme divine self-discovery, that Man, the mental being, has entered into the material body. All the rest is either auxiliary and subordinate or accidental and otiose; that only matters which sustains and helps the evolution of his nature and the growth or rather the progressive unfolding and discovery of his self and spirit.

The aim set before our Yoga is nothing less than to hasten this supreme object of our existence here. Its process leaves behind the ordinary tardy method of slow

and confused growth through the evolution of Nature. For the natural evolution is at its best an uncertain growth under cover, partly by the pressure of the environment, partly by a groping education and an ill-lighted purposeful effort, an only partially illumined and half automatic use of opportunities with many blunders and lapses and relapses; a great portion of it is made up of apparent accidents and circumstances and vicissitudes — though veiling a secret divine intervention and guidance. In Yoga we replace this confused, crooked crab-motion by a rapid, conscious and self-directed evolution which is planned to carry us, as far as can be, in a straight line towards the goal set before us. In a certain sense it may be an error to speak of a goal anywhere in a progression which may well be infinite. Still we can conceive of an immediate goal, an ulterior objective beyond our present achievement towards which the soul in man can aspire. There lies before him the possibility of a new birth; there can be an ascent into a higher and wider plane of being and its descent to transform his members. An enlarged and illumined consciousness is possible that shall make of him a liberated spirit and a perfected force, and, if spread beyond the individual, it might even constitute a divine humanity or else a new, a supramental and therefore a superhuman race. It is this new birth that we make our aim: a growth into a divine consciousness is the whole meaning of our Yoga, an integral conversion to divinity not only of the soul but of all the parts of our nature.

SRI AUROBINDO

(*The Synthesis of Yoga*, pp. 82-83)

The Inner Being

What is the outer consciousness? Is it connected with the inner being?

The outer consciousness is that which usually expresses itself in ordinary life. It is the external mental, vital, physical. It is not connected very much with the inner being except in a few — until one connects them together in the course of the sadhana.

I did some offering, but something was kept back. Someone from within me was constantly beating me for keeping that back. So there was depression.

What was important in either case was not the outward action but the movement behind it. The exterior action is important only because of the inner state or motive it expresses. Your inner being was calling your attention to a defect in the inner movement — to the attachments that were there.

I would very much like to bring out my inner being and live in it.

If you call down the higher consciousness, its descent of itself will show you your inner being as separate from the outer. Until then you can only go on observing yourself and the movements of your nature till you see the difference.

When in the state of passivity should I go on observing the movements ?

You can go on observing and at the same time call for the inner will to guide.

Does the inner being open to the Mother by itself ?

The inner being does not open except by sadhana, or by some psychic touch in the life.

How do the outer and the inner being become one ?

By your becoming conscious in the inner being and living in it, the outer is then only an instrument and as soon as this instrument is filled with what is in the inner consciousness, it becomes a mere prolongation of the inner.

When one lives an inner life, does not one come in touch with the psychic and bring about its leadership ?

Not always at once. There is the inner mind, vital, physical. Many live a long time in that. The psychic is the inmost.

SRI AUROBINDO

(from a recently published book:
Guidance From Sri Aurobindo — Nagin Doshi)

Three Rules

Nothing is more dangerous than the influences of the physical mind trying to build up conclusions upon outward appearances — they have nine chances out of ten of being false. One must learn to distrust hasty conclusions from surface appearances — is not that the first condition of true knowledge? — and learn to see and know things from within.

You ask how to stop these movements? To begin with, observe three rules:

1. Keep always confidence in the Mother's care and love — trust in them and distrust every suggestion, every appearance that seems to contradict.

2. Reject immediately every feeling, every impulse that makes you draw back from the Mother — from your true relation with her, from inner nearness, from a simple and straightforward confidence in her.

3. Do not lay too much stress on outward signs — your observation of them may easily mislead you. Keep yourself open to her and feel with your heart, — the inner heart, not the surface vital desire, but the heart of the true emotion, — there you are more likely to find her and be always near her in yourself and receive what constantly she is working to give you.

SRI AUROBINDO

(*The Mother*, Cent. Ed. Vol. 25, p. 193)

Our Sweet Mother

"LORD, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth-atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work."

The Mother's prayer to Sri Aurobindo — so beautiful, so poignant and so true — we, her children, now turn around and re-address to Her own sweet self.

The new creation that the Mother embodied is not lost, it is not wiped out with the disappearance of the material body. It has been a true creation and is indelibly implanted in the earth-atmosphere and will remain there for eternity. And it is not merely a static structure, it is a living and growing entity. It is not in the earth's atmosphere a mere image or a lifeless picture transfixed there as on a canvas strip. It is living and growing — living and growing not only in itself and for itself, but making its habitat the atmosphere also live and grow in new dimensions, that is to say, trans-

forming it in accordance with its own developing truth and reality. It is growing and characteristically growing downwards, that is to say, extending itself more and more towards an earthly manifestation or incarnation. It is like the ashwattha tree spoken of by the Rishis of old that stands upside down, the roots upward and the branches spreading out downwards — indeed it is growing downward — drawing its life-sap from above. The physical embodiment, the materialisation of the inner formation will happen in course of time inevitably. It will touch the ground, the very ground of the earth and stand as its marvel-creation — through a process of calamaties and catastrophes perhaps — which may indeed be minimised if circumstances permit and the Grace admits; but however the process, the end is decreed, for the decree is that of the Divine and it is the destiny of earth-consciousness.

(2)

This is however the Mother's part of the work and she is doing it perfectly, on her side. But what about ourselves? What is our share of the work? For it is intended that we, her children, should be collaborators in her work, so that we too may be integrated into the Divine realisation. The Mother herself has indicated the line of service we can render to her in the communication I just read out to you:

> "...henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work."

The situation has somewhat changed since then and has become more difficult. On the departure of Sri Aurobindo, sometime after, Mother gave us a message, an admonition, pointing to us the difficulty:

"Pour suivre Sri Aurobindo dans la grande aventure de son yoga intégral, il fallait toujours être guerrier; mais maintenant qu'il nous a quitté physiquement, il faut être un héro." 24. 11. 1952

(To follow Sri Aurobindo in the great adventure of his integral yoga, one needed always to be a warrior; but now that he has physically left us, one needs to be a hero.) 24. 11. 1952

At present when the Mother too is no more there — apparently — we seem to be abandoned children, what are we to do or be? It is no longer sufficient to be a warrior, not sufficient even to be a hero. What should we be? Something greater than the hero. One must be a Yogi. The yogi is one who has the Divine Consciousness or the Mother's consciousness. If you find that it is not so easy for one to be a yogi, even if one tries sincerely, I suggest to you another alternative. It is to leap into another dimension: to be a child, a child of the Mother.

I give you this subject for meditation: on becoming... a child, an ideal child of the Mother.

NOLINI KANTA GUPTA